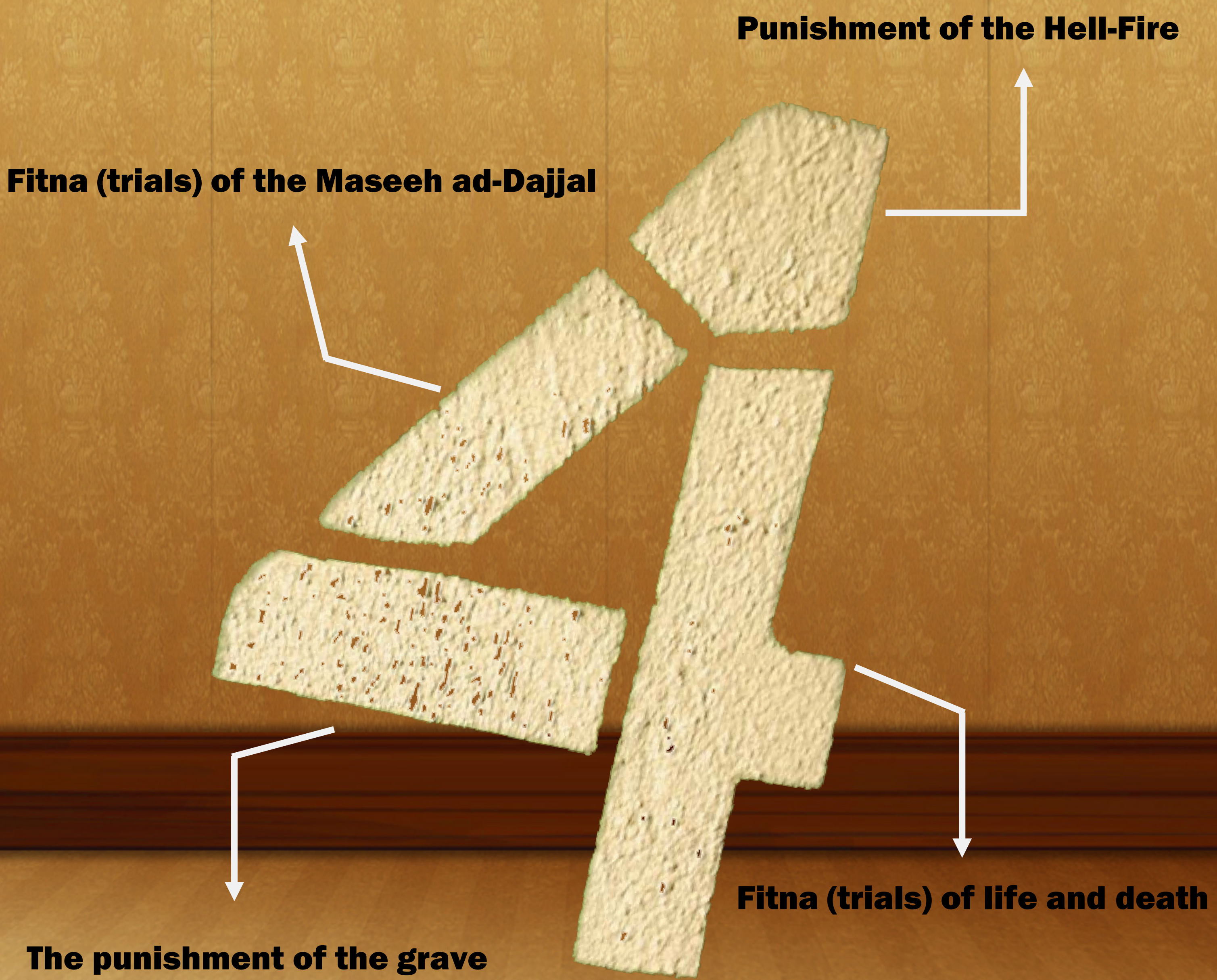
The Obligation of Seeking Refuge from Four Things Before the Dua' in Tashahud



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Translated by Abbas Abu Yahya

The Obligation of Seeking Refuge from Four Things Before the *Dua'* in *Tashahud*

Taken from the

'Original *Sifat as-Salah*'

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The Obligation of Seeking Refuge from four things before the Dua'

'The Messenger *-sallAllaahu alayhi wa sallam-* used to say: 'If one of you finishes from the [last] **(1)** *Tashahud*; then he should seek refuge **(2)** with Allaah from four things; [he says: 'O Allaah verily I seek refuge with You] from the punishment of the Hell-Fire, and from the punishment of the grave, and from the *Fitna* of life and death, and from the evil of the *Fitna* (trials) of the *Maseeh ad-Dajjal*.' [then he makes *Dua'* for himself with that which appears apparent to him **(3)**] [He *-sallAllaahu alayhi wa sallam-* would make *Dua'* with it in *Tashahud*] **(4)** [He *-sallAllaahu alayhi wa sallam-* used to teach it to his Companions *-Radi Allaahu anhum-* just as he would teach them a *Soorah* from the *Qur'aan*.]**(5)**

Shaykh Albani's footnotes:

(1) The benefit of this extra wording is the legislation of this 'seeking refuge' in the last *Tashahud* rather than the first *Tashahud*; this is in contrast to what Ibn Hazm said in 'al-Muhalla' (3/271) and Ibn Daqeeq al-Eid followed him in this, whereby he said: 'The chosen way is to make *Dua'* in the first *Tashahud*, like making *Dua'* in the last *Tashahud*, due to the general authentic hadeeth:

'If one of you makes *Tashahud*; then he should seek refuge with Allaah from …'

Al-Hafidh said in 'al-Talkhees' (3/507):

'And he commented that it is in 'as-Saheeh' (al-Bukhari) from Abu Huriara with the wording:

'If one of you finishes from the last *Tashahud*; then he should seek refuge with Allaah from …'

Ibn al-Qayyim said in 'Za'ad':

'The Messenger *-sallAllaahu alayhi wa sallam-* did not seek refuge in the first *Tashahud* – from the punishment of the grave and punishment of the Fire …. Etc.

Whoever recommended saying it, (in the last *Tashahud*) had understood this standing from the general texts, but the absolute texts indeed correctly clarified its position, and restricted it to the last *Tashahud*.'

Then al-Hafidh said in 'al-Fath' (2/253) after bringing the hadeeth:

'So in this hadeeth this 'seeking refuge' is specified to after finishing the *Tashahud*; and this *Dua'* precedes all other *Duas*. As for when the person praying is given the permission to choose which *Dua'* he wants to supplicate with, then this is after the 'seeking refuge' and before giving the *Salams*.'

I say (Albani): 'And the extra wording is at the end of the hadeeth – 'then he makes *Dua'* for him-self with what he wants.' And this is a text to show that seeking refuge is in the second *Tashahud*.'

(2) This shows clearly that **seeking refuge is obligatory** and some of the Ahl-ul-Dhahir hold this opinion - and from them is Ibn Hazm (3/271)).

Al-Hafidh said (2/256):

'Some of the people claimed that there is a consensus that it is not obligatory, however there is a problem with this; because AbdurRazaq narrated with an authentic *Isnaad* from Tawwoos, indicating that he holds the **'seeking refuge' to be obligatory**. This was when he asked his son; if he had said it after the *Tashahud*?

And his son replied: No.

Tawwoos ordered him to repeat the prayer.'

I say (Albani): Indeed Muslim narrated this in his 'Saheeh' (2/94) as it came from Tawwoos.

Al-Hafidh said:

'Ibn Hazm was over generalizing when he said that you should also say it in the first *Tashahud*.

Ibn al-Mundhir said: if it was not for the hadeeth of Ibn Mas'ood whereby he narrated that: 'then the person has a choice of what to make *Dua'* with' then I would have said it was obligatory.'

I say (Albani): This choice of making *Dua'* excludes 'seeking refuge from these four things', so due to the evidence this choice of making Dua' becomes restricted, to be said after finishing 'seeking refuge from these four things' - has as preceded - ; **so the truth is that it is obligatory, and Allaah knows best.**

(3) From the hadeeth of Abu Huraira -*Radi Allaahu anhu*- collected by Muslim, Abu 'Awaanah, Ibn Majah and Ahmad.

(4) From the hadeeth of Abdullaah bin Abbas -*Radi Allaahu anhu*- collected by Abu Dawood and this sanad is Hasan, its narrators are all narrators of Muslim.

(5) From the hadeeth of Abdullaah bin Abbas -*Radi Allaahu anhu*- collected by Malik and Muslim, and from him Abu Dawood, Nisae' and Tirmidhi.

['Original Sifat as-Salah' vol. 3/p.998 – 1001]

ۢ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

Allaahumma innee A'outhu beeka min 'Aadhaab Jahanam wa min 'Aadhaab al-Qabr wa min Fitnatil Mahyaa wal Mamaat wa min Fitnatil Maseeh ad-Dajjal

اللَّهُمَّ ْ- Allaahumma – O Allaah

إِنِّي – innee – verily I

أَعُوذُ بِكَ - A'outhu beeka - seek refuge with You

مِن – min - from

عَذَابِ - Aadhaab – punishment

جَهَنَّمَ – Jahanam – Hell-

Fire

الْقَبْرِ - al-Qabr – the grave

فِتْنَةِ – Fitna - trials

الْمَحْيَا - al-Mahyaa – life

الْمَمَاتِ – Mamaat-death

الْمَسِيحِ الدَّجَّالِ - Maseeh ad-Dajjal

أَعُوذُ بِكَ A'outhu beeka	إِنِّي innee	اللَّـهُـمَّ Allaahumma
جَهَنَّم Jahanam	عَذَابِ Aadhaab	مِن Min
الْقَبْر al-Qabr	عَذَابِ Aadhaab	وَمِن Wa Min
الْمَحْيَا al-Mahyaa	فِتْنَةِ Fitna	وَمِنْ wa min
وَمِنْ wa min	الْمَمَاتِ Mamaat	وَ wa

الْمَسِيحِ الدَّجَّال Maseeh ad-Dajjal	فِتْنَة Fitna